THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear."—I PETER 3: 15.

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A TESTIMONY FROM THE BOOKS.

BY PRESIDENT WARREN H. LYON, OF THE SOUTH AFRICAN MISSION.

THE Latter-day Saints accept not only the Bible, but the Book of Mormon, the Pearl of Great Price, and the Doctrine and Covenants as inspired writings. They also believe that whatever the servants of God speak when moved upon by the Holy Ghost is scripture, and the Doctrine and Covenants is an invaluable illustration of such utterances. The other three books mentioned have been translated from ancient languages mainly.

The King James translation of the Bible was made by a selection of eminent scholars, living in an age and a nation that produced such marvelous thinkers and writers as Shakespeare, Bacon, and Milton. From a literary standpoint the translators could hardly be excelled; but they laid no claim to being prophets, seers, or revelators, for they believed the day was past when men could say, "Thus saith the Holy Ghost." Some truths were therefore obscured, for "no man can understand the things of God except by the Spirit of God.' The Book of Mormon and the Pearl of Great Price were translated by one who had received practically no literary training, but the Spirit of the Lord was upon him, and what they lack in style is more than compensated by their inspired accuracy.

There is a Spirit which guides into all truth, therefore, those that are in harmony with that divine influence may always recognize that which is spoken by the Holy Ghost. But as all have not faith, we are told to seek diligently and teach one another words of wisdom.

The existence of certain peculiar features in all inspired teachings is of

considerable value to those who desire to know for themselves "the mind of the Lord, the will of the Lord, the word of the Lord, the voice of the Lord, the power of God unto salvation." It is here proposed to notice the harmony of composition rather than to compare their teachings; but a careful consideration of the way revelations are given and inspired writings and translations are made, together with a close comparison of the doctrines taught, is the very best literary method of testing, not only what is inspired, but whether there is such a thing as inspiration. Whenever such a comparison is made, the connection between the four books mentioned is so strong that what proves the inspiration of one supports the four. Illustrations in this article are very limited, and only suggestive.

Higher Criticism is reaching many thinking people at the present time, and latter-day scripture offers pleasing and easy solutions to most things brought forward by the fearless manner in which scholars scrutinize the Bible. Doubt exists as to the authorship of various parts, there are evidences of copying from earlier writers, apparent interpolations and contradictions which they cannot reconcile with their idea of how the Lord ought to do things.

It is evident that inspired men in all ages were close students of such scriptures as were within their reach, and that they were constantly making use of truths revealed to others. For instance, a small pocket Bible gives thirty-six references to the Old Testament, and thirty-five to other parts of the New in connection with the fifth chapter of James. Every part of the Bible abounds in like comparisons, and the Book of Mormon, Pearl of Great Price, and Doctrine and Covenants are not only similar to the Bible in this respect, but are equally rich in references to the Bible and each other. Quoting from Bagster's Bible Helps: "Scripture is essentially one. It is not one as a dead mass of sandstone with every particle the exact counterpart of its fellow, but it is one as the tree is one. It has an organic unity; it is one growth; there is one life and one spirit in it. It testifies to one Spirit breathing through all the different authors."

Although all that men say when moved upon by the Holy Ghost is scripture, only a limited amount can be preserved. This is true of even our Savior's sayings and doings. For this reason we have abridgments and compilations at times instead of original records. Parts of the Pearl of Great Price and of the Book of Mormon show there were sacred writings previous to the time of Moses. Mormon condensed the record of his people, possibly very much as Moses did earlier records, and inserted such explanations as were prompted by the Spirit. The Book of Ether is a very different style of abridgment. The prophets frequently incorporated into their writings such parts of earlier scriptures as were appropriate to their themes. This is particularly noticeable in the quotations from Isaiah found in I and II Nephi. Likewise in the Bible a large portion of Chronicles is common to the Books of Samuel and Kings, and sometimes the words of one prophet agree almost verbally with those of another. When God has some glorious truth to impress, it is sometimes given to man again under different conditions. Four different writers at least were moved upon to record the life of Christ, and Jesus gave many instructions to the Nephites which He had previously given to His other followers. Paul was very appropriately led to repeat Jeremiah

xxxi: 31-34 when he saw how the former-day Saints developed under the influence of the Holy Spirit.

Some lines of teaching may be followed in all scripture. There is a united testimony in these four volumes that the foundation principles of the Gospel named by Paul: faith, repentance, baptism, the gift and power of the Holy Ghost, the resurrection, and eternal judgment were the basis of the Gospel in all dispensations. There are also many lines of prophecy which run through each book mentioned. For instance, Abraham had certain promises made to him, and these were renewed to Isaac; Jacob gathered his children around him and under the influence of the Holy Ghost gave patriarchal blessings, foretelling what should befall them in the latter days; Deuteronomy xxviii outlines Israel's destiny clearer still, and later prophets testify to things fulfilled, and add other prophecies. The prophetic history of the Savior is detailed from Genesis to Revelation. In a like manner, Lehi is shown the destiny of his people; like Jacob, he outlines their future, and for over a thousand years prophecies are fulfilled and new ones uttered. The prophetic history of the Church may be read in a like manner in the Doctrine and Covenants. Many other similar lines of prophetic thought are interwoven in each book.

Resemblances may be multiplied, and one can trace them out without finding contradictions, until it ceases to be possible to consider any one of these books as having other than a divine origin. And what is even more wonderful is that prophecy, like history, repeats itself, and many are being fulfilled at the present time. Prophecies like that concerning the Book of Mormon: "And my words shall hiss forth to the ends of the earth for a standard unto my people which are of the house of Israel," are also being fulfilled.

One volume of scripture explains another. The Pearl of Great Price reconciles the two accounts of the creation given in Genesis 1 and 2. It also explains pre-existence, thereby enabling us to understand that God is no respecter of persons, and helping us to avoid errors in connection with such doctrines as predestination.

Quotations from lost scripture are often a source of worry because they refer to things perfectly understood at the time, but which we have little record of now. The quotation from the Book of Jasher, which speaks of the sun standing still, illustrates such. The parable of the vineyard, Book of Mormon, Jacob v, is quoted from Zenos, a prophet who lived in Palestine before Lehi went to America. It closely resembles the parable of St. Paul in Romans xi, but the version given in the Book of Mormon is much more beautiful and complete. Paul may have been familiar with the writings of Zenos, for Jude quotes the prophecies of Enoch, the seventh from Adam, as though they existed in Jude's time, but we have no such writings in the Bible now.

Latter-day revelation adequately explains such statements as, "Jesus increased in wisdom," "Learned he obedience by the things which he suffered; and being made perfect . . ." Finally, it shows us how all scripture was obtained. The Prophet Joseph was himself a living type of what a prophet is and ought to be. Necessarily, for his sake and for ours, his power to express truth was limited by his vocabulary. He was required to be lovingly obedient to the commandments of God. The length of time spent in prayer

when the three witnesses were shown the Nephite plates by an angel indicates complete subjugation of self.

It was only at such times as the Holy Spirit filled his very being that he could dictate revelations. The same conditions controlled his power to translate. His mind, when richly inspired, wrought out translations which were reflected, mirror-like, in the seer-stone, or Urim and Thummim, until correctly written. (See also Doctrine and Covenants, Sec. 130: 9, 10.) One who has been brought out of ignorance and wretchedness into a state of knowledge and perfect peace by the power of the Holy Ghost has no difficulty in understanding revelation.

EGYPTIAN ANTIQUITIES.

SOME INTERESTING DISCOVERIES RECENTLY MADE IN EGYPT.

On the west bank of the Nile, exactly opposite to the modern town of Luxor, lies what was once the great Necropolis of Thebes. Hither the dead were borne from the mighty city on the east bank; and here, in time, grew up a whole city. The inhabitants of this city were chiefly workmen engaged in the cemeteries: embalmers, masons, painters, sculptors, gilders, priests, and others. There was ample work to keep a whole army of men employed. Not only were the tombs themselves elaborate and substantial, but a large number of temples, in which the sacrifical offerings to the great dead were made, remain to this day to point to the dignity and splendor of the period when "gold was as plentiful as dust." The tombs were hewn in the rock on the mountain side; the temples were built on the plain below. The area in which the tombs lie is known to-day as "The Valley of the Tombs of the Kings." In this valley were interred all the mighty ones of Egypt in the Eighteenth-Twentieth Dynasties (circ. 1545-1100 B.C.), the most remarkable period of Egyptian history.

For some time past excavations have taken place in the valley of the Tombs of the Kings, and one by one the resting-places of the great Pharaohs have been explored. But unfortunately in too many cases robbers had discovered the tombs before the explorers, and many of the treasures had vanished. It was for fear of these robbers that the priests, who had the care of the tombs, carried away the bodies of many of the kings, and hid them in the chamber at the bottom of the deep shaft in the mountain side, where they were so fortunately discovered in 1881. There must, however, yet remain many tombs which have never been plundered, and it was one such which was by chance discovered recently by Mr. Theodore M. Davis, who was at the time engaged in the work of examining and removing the mounds of debris in the Valley of the Tombs.

The circumstances of the discovery, as detailed by the *Times* correspondent, are as follows:

"On Sunday, February 12th, 1905, his workmen came across the descending steps of a tomb, midway between the well-known sepulchres of Rameses IV and Rameses XII. At the foot of the steps was a door cut in the rock and blocked with large stones. One or two of these having been removed, a boy

was sent through the opening, and quickly emerged with a gaily-painted wand of office in one hand, and the yoke of a chariot, thickly plated with gold, in the other."

These two objects would be quite sufficient to assure the explorer that the tomb was that of a person of importance. The wand of office was the emblem of authority among the ancient Egyptians, and as such has curiously survived to the present day. Personages of importance are always shown in Egyptian sculptures, statues, and paintings holding this wand. One of the oldest statues in the world, the wooden statue known as the "Sheikh el Beled," which was discovered at Medum—now in the Cairo Museum—holds in its hand a long rod of office. This statue was carved either before or about the time when the Pyramids were built. At the present day the sceptre of the King, the baton of the field-marshal, the pastoral staff of the bishop, the silver poker of the Vice-Chancellor, the wands of various kinds carried by lord mayors, judges, church-wardens, and a crowd of other more or less important personages, are the emblems of office or authority, just as they were some five or six thousand years ago. Even to-day you must have a stick of some sort to show you are somebody. Give a man a stick to carry, and he grows two inches in height and twelve in dignity. But I must get on with my story:—

"The opening was thereupon widened, and Mr. Davis himself stepped into the space beyond. There he found himself at the head of another flight of rock-cut steps, twenty in number, at the end of which was a second door, also blocked with stones. Here, however, the outer face of the stones was still plastered with the mud on which were impressions of a Royal seal with rows of fettered captives, while on one of the lower steps the two basins of coarse red ware were lying, out of which the mud plaster had been taken. Higher up, on one of the steps, was a superb pectoral scarab, while on another step was a broken writing palette of alabaster. It was evident that the tomb had been entered by robbers shortly after its construction; that, having been surprised in their work of plunder, they had fled hastily leaving some of the objects they had stolen in the vestibule; and that since that day it had never again been visited by man."

Mr. Davis had seen enough. He sent a hurried communication to Professor Maspero, who, fortunately, was in Luxor at the time, and it was decided that the work should be proceeded with at once. The tomb was, therefore, opened next day, in the presence of a distinguished company, amongst whom were the Duke of Connaught and his suite, who happened to be in the neighborhood when the discovery was made. The sight was marvellous. The tomb was literally packed with treasures. "Mummy cases encrusted with gold, huge alabaster vases of exquisite form, chairs and boxes, brilliant with paint and gilding, even a pleasure chariot with its six-spoked wheels still covered by their wooden tyres, were lying piled one upon the other in bewildering profusion. It was some days before the band of explorers could even ascertain the full extent of the treasures which the tomb contained."

Well, I have no space here to tell in detail of all the treasures found in that tomb. The detailed narration took up a column and a half of the *Times*, so the reader must imagine their extent. However, there were found lying beside the coffin the elegant canopic jars of carved alabaster containing the

entrails of the deceased; the little "ushabti" figures; the chariot for the parties to go riding in; seven pairs of sandals; a stool; a table; an assortment of jars and boxes containing wine, oil, cooked meat, etc.,; a few armchairs; jewels; papyrus; scarabs, and many other things. All were richly plated with gold and silver or elaborately painted; all were of the most exquisite workmanship.

Before I pass on to say a few words about the occupants of the tomb, and the importance of the discovery from an archæological point of view, I am reminded that I have not explained the large "pectoral scarab" which was found on one of the steps at the entrance of the tomb, nor have I explained even what a "scarab" is. So many people wear scarabs, and so few people really know why they wear them, or why the things have any value at all except that they are "real scarabs," that I think the explanation may prove interesting. I sat behind a scarab in a lady's necklace at a concert hall the other evening, which, for anything I know, may once have sealed up Joseph's wine cellar, or may have adorned the jewel case of Pharaoh's daughter.

A scarab is just a stone model, usually emerald, of the famous Egyptian beetle. This black insect lays its eggs down by the brink of the Nile; then encloses them in a ball of moist clay, and sets to work to push this ball right away over the plain out of the reach of the annual inundation. With intense labor the insect rolls that ball, usually four or five times the size of himself, away across the fields to the edge of the desert, where he knows the rising river cannot reach it. Then he buries the ball in the sand, and dies happy and peaceful, having provided for the safety of his offspring. The old Egyptian philosophers used to watch this beetle. His intense devotion to his task; his keen unselfishness, and his sagacity, were regarded as worthy of imitation. His life was a type of what a man's life ought to be. He became a sacred thing; a symbol of resurrection and immortality. Models of him carved in stone and inscribed on the under face with hieroglyphics, were worn as charms by the living, and were buried as amulets with the dead. A huge scarab, usually framed in gold, and inscribed with the name of the deceased and a few prayers from "The Book of the Dead," was generally placed upon the breast of the mummy to cover the space where the heart had been. This was known as the "pectoral scarab."

The inscriptions on these scarabs are most valuable to archæologists. They enable them to piece history together, and for this reason: Scarabs were not merely ornaments and charms. Originally they were used as seals, and as such are the prototype of our modern signet ring. Sometimes they were inscribed with the name of a king, or with the record of some great event, just as we to-day strike our medals. Or they bear the name of their owner; or his official rank; or the date of his marriage; or the name of his mother-in-law; or they commemorate some striking episode of his life.

All kinds of inscriptions are found upon scarabs. I saw a photograph of one inscribed: "Shishik wishes his mother-in-law a Happy New Year." At least I am pretty certain it was Shishik. (He was the Pharaoh who fought against King Rehoboam, sacked Jerusalem, and carried off the treasures of the Temple to Egypt. There is a large sculptural picture of this on the walls of the great Temple of Karnak.) I heard of another scarab—I cannot re-

member whether I saw it or not; I believe I did—which bears the inscription: "A present from Thebes!" Ye sages; think of it! We are familiar with the trinkets with which our children return in triumph after a day at some watering-place, bearing the mystic inscription "A present from Blackpool," or "A present from New Brighton"; but we thought the thing was modern; and plebeian at that. The idea of a diminutive Egyptian of the time of Moses proudly returning home from a visit to his famous capital with a scarab bearing the striking device "A present from Thebes" is really too appalling.—*Liverpool Post and Mercury.*

"MORMON" PROVERBS.

THE globe lamp, suspended in the heavens, is the best and cheapest light in the world.

A wise man will prefer it to any other; but a fool will sleep while the morning sun shines, and light a lamp when it goes down. This is like cutting cloth from one end of a piece and sewing it on to the other to make it longer. He that sleeps when the sun shines, and lights his lamp when it does not, despises the lamp of the Lord, and taxes his eyes and purse for naught.

Industry goes hand in hand with Godliness. It is an honor to be an agriculturist, for such was our Father in heaven. He performed the first planting on this earth.

It is good also to be a tailor, for our Father in heaven was the first tailor on this planet. He made coats for Adam and Eve, when they were young and inexperienced, and thus clothed them.

It is good also to write, for our Father in heaven was a writer. He wrote with His own finger on the tables of stone.

To build ships, temples, and houses, is also Godliness, for God was a Master workman in all these branches of industry. He gave the pattern of the first ship to Noah; and He was the architect of the tabernacle of Moses, and of the temple of Solomon.

A wise man will pattern after his order; but fools will erect synagogues after the imagination of their own heart.

Great is the mystery of iniquity and error; but all truth is simple and easy to be understood.

Truth is a knowledge of things as they are and were and are to come.

All truth is independent in its own sphere. Its laws are omnipotent, eternal, and unchangeable.

Intelligence, or the light of truth never was created, neither indeed can be.

Truth is light—light is spirit—spirit is life. Truth, light, spirit, is the law of life and motion, by which all things are governed, and by which they move and have a being.

Truth will justify. Truth will sanctify. Truth will purify.

Truth will exalt man to the throne of heaven, and crown him with eternal life and dominion in the presence of Jehovah.

The truth comes to man by means of higher intelligence; by the voice of God, by the ministering of Angels, and by the Holy Spirit of prophecy and revelation.—MILLENNIAL STAR, July 1st, 1845.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JUNE 15, 1905.

EDITORIAL

A WORTHY MOVEMENT.

SALT LAKE CITY, UTAH, as a modern city, is not exempt from the evils which are found in all centers of population the world over. Many years ago, when the Latter-day Saints were practically the only inhabitants, temptations, and therefore, sin and wickedness were reduced to the minimum. But such is not the case to-day. Perhaps one-half of the population are not Latter-Saints, and among these are various sorts and classes of people.

The scarcity of domestic help in the families of the city makes the wages for this class of work quite high, and because of this many girls leave their homes in smaller towns or country places and find employment in the city. Usually, this is to be regretted, but where positions are found in respectable households where the proper watch-care is exercised, there is not the objection which there otherwise would be.

The Presidency of the Relief societies of the Church has issued a letter to the proper authorities throughout the stakes and wards of Zion, explaining a movement which has been begun for the protection and help of girls who seek employment in Salt Lake City. After stating the desirability of having the Latter-day Saints keep their daughters at home as far as possible, the sisters say:

"We realize, however, that circumstances compel a number to seek employment here as a means of obtaining a livelihood, and around such it is our earnest desire to place every safeguard possible to preserve them in the faith of the Gospel and purity of life.

"With this object in view we are organizing a 'Relief Society Employment Bureau,' the designs of which are to find places in desirable families and pleasant surroundings for such of our girls who come here seeking employment, to see that they are properly treated by their employers, and to provide for them means of instruction and innocent amusement and recreation; also to provide a comfortable place where they can meet with each other and with some of our sisters here for social visiting and instruction; in short, it is our desire to have them feel at home with us, while at the same time we can have a watchcare over them.

"While we do not wish to be dictatorial in this matter we certainly feel

that for the safety of your daughters who come as strangers to this city, and where they have no other protectors, you should have them report and place themselves in touch with our organization, and we will spare no effort to obtain for them desirable positions and look after their welfare in every way possible.

"In taking up this matter we have no object to accomplish or desire to gratify, except to promote the welfare and guard the purity of our young sisters whose circumstances compel them to come here to obtain employment. A committee consisting of Sisters Annie Taylor Hyde, Emily S. Richards, and Elizabeth S. Stevenson has been appointed to attend to the details of the work. If this step we have taken meets with your approval we would suggest that all young ladies coming from your section should, on arriving here, call at once on Sister Annie Campbell, 124 North State Street, and register and inform her of the kind of employment they desire, and she will give them every assistance possible, and such instruction and advice as may be deemed applicable, and all correspondence should be directed to her."

The movement has the hearty endorsement of the First Presidency, and although it is primarily directed for the good of the girls living in Zion, we see no reason why it should not prove a great help to our sisters who go from these lands to the gatherlng place of the Saints. Although it is earnestly advised that emigrating sisters go to friends or relatives, it sometimes happens that this is not possible, and then, as strangers in a strange land, they are in danger of the many temptations which the evil-minded and the unprincipled lay in their paths.

We hope our sisters throughout the European mission who contemplate going to Salt Lake City, and who have, or may have need of a helping and directing hand, will avail themselves of the Relief Society Employment Burean's offer. It would be a wise thing to take down the name and address as herein given and take it along in case it is needed.

BACK TO THE MOTHER CHURCH.

A FRIEND sends us a clipping from the *Chatham News* of May 13th, 1905, wherein an account is given of a meeting of the English Church Union. After the business of the meeting had been attended to, Mr. A. Kenneth Ingram read a paper on the subject: "The Cause and Cure of English Indifference to Religion." The report says:

"This treatise was dealt with in a very skilful manner by the lecturer, and showed a careful study of Church history, which drew forth expressions of approval from all parts of the room. The lecturer worked right down through the ages and traced the work of the Oxford Movement. The leaders of this movement recognized that although Protestantism had stamped out the abuses of the old Catholic faith, it had given the people nothing in its place, and they came to the conclusion that the only religion for this country was the Catholic religion, deprived of all its abuses and superstition, and this they maintained through very stormy times, with the result that the Church of England of to-day was slowly but very surely attaining that glorious Catholic position it was intended she should hold. The lecturer added that the indifference to religion

by the English was because they had not the knowledge of their faith, the whys and wherefores of it they should have, and he suggested several cures for this."

The friend, by way of comment, says: "The admission made by the English Church Union is certainly candid. This Union is, as you are probably aware, fairly representative of the thinking section of the Established Church of England. The present action of the sectarian churches is very much like that of a herd of hungry horses shying at a stack of hay.

The Latter-day Saints have always taught that the breaking away of the various Protestant bodies from the Catholic Church was not really a reformation in matters of faith and doctrine. The great good of the reformation was the securing of greater religious liberty, but the parties that sprang from the Roman Catholic Church were as far away from the true worship as was the mother Church itself.

The admission made by the Church of England speaker is a strong argument for the position taken by the Latter-day Saints that the old Catholic faith was one of "abuses and superstition," and therefore, an apostate church. Thus arose the need of a complete restoration in our day, and it would be far better for all who are seeking after the absolute truth in matters of faith and worship to accept the modern revelations of God to man and the Gospel in its restored purity than to be drifting back again to a church that has nothing but the superstition of the past to offer its adherents.

N. A.

Liverpool, England, June 9th, 1905.

To the Conference Presidents:—

I have read your reports for May, and I desire to thank you one and all for the splendid showing. The substantial increase over April in tracts, books, and conversations, make me happy. I start for Rotterdam to-night to attend conference there Sunday, and have not time to write to each of you personally. Give my thanks to one and all of your Elders for their share in the good work. The showing is a splendid one, and I say God bless you one and all for what you have done, and may He aid you during the future.

Your friend and brother,

HEBER J. GRANT.

IN the notes from the mission field this week we have reported from a number of places in the British mission baptisms to the number of 34. This is very encouraging; and joy comes to Elders and Saints in this harvest of souls.

A PRESS dispatch from Warsaw gives the following news item regarding the so-called Religious Tolerance Ukase, recently issued by the Tzar:

"General Maksimovitch, Governor-General, has issued a note stating that the ukase has been misunderstood. The orthodox religion, the note declares, remains, as before, the State religion, and anybody trying to induce persons to change their faith will be prosecuted, as only the Orthodox Church is permitted to make converts."

If this is a sample of the much talked of religious freedom for Russia, what a farce the whole thing is

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Arrivals.—The following missionaries arrived in Liverpool June 10th, 1905, per s.s. *Republic*: For Scandinavia—Heber A. Knudsen, Provo. For Great Britain—George W. Moench, Logan; George F. Smith, Murray.

Appointments.—The Elders who arrived for Great Britain, June 10th, 1905, are appointed to labor in the following conferences: George W. Moench, Scottish; George F. Smith, Bristol.

Elder Wilford Day is appointed to preside over the Bristol conference.

Releases.—Elder Joseph C. Crismon of the Birmingham conference was honorably released and sailed per s.s. *Arabic*, June 9, 1905. Elder Robert S. Smith of the Bristol conference is honorably released to return home June 23, 1905.

Transfer.—Elder Briant Stringham, President of the Bristol conference, owing to ill-health, is transferred to the Colorado mission.

Departures.—The following returning Elders sailed from Liverpool June 9th, 1905, per s.s. *Arabic*: From Great Britain—Isaac Langton, Jr., Clarence L. Gardiner, Mark W. Jeffs, Abraham M. Hill, Albert Choules, W. Melvin Rich, William Woodford Hardy, Orson P. Matthews, Frederick G. Baker, Lewis Hughes. From Scandinavia—Andrew Johnson, Joseph Fagergren, Nels R. Peterson, Charles J. Erickson, Hyrum C. Sandberg, Svante J. Koevin. From Switzerland and Germany—Alma Hansen. From Holland—Uffo Uffens. One hundred and fourteen emigrating and home-returning Saints accompanied the Elders. Elder Langton was in charge.

FROM THE MISSION FIELD.

Progress in Belgium.—We are permitted to make the following extract from a letter written by Elder Lester N. Lambert, who is laboring in Belgium:

"The work here in Belgium is progressing very nicely. Our testimonies are spreading from place to place, and the Elders are enjoying their labors. On May 28th, 1905, seven honest souls entered the waters of baptism in the Meuse river, the ordiance being performed by Elder Frederick W. Hodgson. The prospects for the future are encouraging."

More Members at Kilmarnock.—Elders William G. Ritchie and Stewart W. Eccles send the following:

"We are again pleased to report another successful baptismal service which took place here on June 9th, 1905, at which seven more souls were added to the Church. Elder Stewart W. Eccles officiated. This last number, with those baptized a short time ago make in all sixteen that have entered into the fold in the last three weeks. President and Sister Eccles, also Elder Brown of the Scottish conference were present to witness the ceremonies.

After the baptisms a meeting was held at Brother William McKnight's, at which those who were baptized were confirmed members of the Church.

"Saturday evening a social was given in the Temperance Hall, partly in honor of President and Sister Eccles, also their son, Stewart W. Eccles, who has labored here for the last month. The occasion was greatly enjoyed by all present. We are pleased to state that prospects are favorable here for the future."

Baptisms at London.—President Jesse W. Hoopes writes from London under date of June 12th, 1905, as follows:

"I take great pleasure in reporting a baptismal service, held Sunday, June 11th, 1905, at Tibberton Square Baths, Islington, London. Elder Edward A. Cottrell spoke briefly and very pointedly on the first principles of the Gospel, after which eleven honest souls went down into the waters of baptism, President Jesse W. Hoopes, Elder John A. Booth, and Norman E. Shorten officiating. The confirmations were attended to at the same meeting. About seventy-five Saints and friends witnessed the service.

"We feel that the Lord is blessing our labors greatly. There are more who are earnestly investigating our claims, and their desire is to know the truth. Good reports come from all the branches, and our prospects are very bright indeed. May God give to these honest people a burning testimony of the Gospel, for we know this can only come by His Holy Spirit."

Baptisms at Bradford.—At a baptismal service of the Leeds conference, held at the Wapping Road School Baths, Bradford, June 10th, 1905, sixteen souls were added to the Church. At about 3 p.m., about one hundred and fifty Saints and investigators met, and a short service was held in which Elder Frederick Williams, and Elder William J. Salmon explained briefly the object of baptism and the blessings that follow obedience to the Lord's commands. Elder George W. Webster and J. Leo Bown officiated in the performance of the ordinance. The confirmation meeting was held in the Temperance Hall, where the new members were instructed regarding the sacrament, and their duties as Saints. There was also some very spirited testimonies borne.

A large number of Sunday school children and Saints from the Bradford, Leeds, Pudsey, Clayton, and Keighley branches gathered in the fields near Idle on Whit Monday and enjoyed themselves in an outing. The country was beautiful, the weather was fine, and a most enjoyable time was had.

"MORMON" MISSIONARIES IN WALSALL.

THE following very fair account of an interview between a reporter and the Elders laboring in Walsall, Birmingham conference, is taken from the Birmingham *Express and Star*:

"The nature of the missionaries' work in Walsall, which is similar to what it is in other places, was the next subject broached. A great part of this is house-to-house propaganda work. The missionaries call with tracts, talk

over religious subjects with those who like to discuss them, and on Sundays they hold a service in the Exchange Rooms in High Street. Open-air meetings are also held.

"As to the reception they meet with, Mr. Holmes said that on the whole he had been treated in England very well since he had been here, and his colleagues could say the same. They had a very good word for the English people and fair play. 'Occasionally we meet people, especially Roman Catholics,' he added, 'who do not wish to have anything to do with any other religion, and also we meet a few people who won't read at all.'

"As to the teaching of the Church, that was a very broad subject to put into small space, but Mr. Holmes set forth shortly what 'Mormonism' is. They believed, he said, in God the Eternal Father, in Jesus Christ, and the Holy Ghost as three distinct personalities; they believed in baptism by immersion for the remission of sins; and they believed that the Holy Spirit was conferred on people after baptism by the laying on of hands by those who held authority. Moreover, they believed that all the gifts of the Holy Spirit which were in the primitive Church were in the Church to-day—such as the gift of tongues, healing, prophecy, and the gift of the interpretation of tongues; and the whole Church organization was the same to-day as it existed in the days of the primitive Church, when there were twelve apostles at the head. Joseph F. Smith is the President of the Church, then there are two councillors, and then come the twelve apostles.

"Mr. Holmes then proceeded to give more interesting details. He said the vast majority of men in the Church were called, at some part of their lives, to go on missions, and generally spent two years in the mission field. When they did so they spent their own money, the Church did not support them, and they did not take any collections in their meetings. Really, none of the officials of the Church were paid.

"Our representative ventured the remark that the missionaries must be pretty well-to-do.

"'A great many doubt us,' said Mr. Holmes, 'because there are few working men in England who make enough to keep themselves for two years. If a missionary cannot support himself his brethren help him, and if he has a farm, it is taken over while he is away, by his neighbors.

"'One of the great aims of Mormonism,' Mr. Holmes went on, 'is to benefit the people temporally as well as spiritually, and we have a great system to take care of the poor in the Church. We have a fast day—the first Sunday in the month—and we fast all day till tea time, and the money we should spend if we did not fast goes to the Church poor fund. There are half a million people in the Church, but poor-houses are not known among them. Of course that is in the Rocky Mountain States.'

"Here Elder Andrew pointed out that the main difference of the Church to that of others was that the Mormon Church had been set up by God personally coming down upon the earth. They were the one true Church of Christ, because the one true Church must be established by Christ Himself.

"Elder Holmes added that at their services the same translation of the Scriptures was used as by the people of this country; that there was no collection, and they were prepared to prove what they preached from the Bible.

What prejudice there might be against them was due to people who had not the desire to study for themselves. 'If people would only read for themselves,' he said, 'they would learn more about what the Mormons preach than from any other source.'"

CURRENT COMMENT.

Conceptions of God.

One wonders in what realm of unreality some modern philosophers have been living that they imagine everybody but themselves to have stood still theologically for the last century or two. Who among orthodox theologians has for generations represented the God of the universe as an absentee ruler, a mechanic who wound up the wheels millenniums ago and is watching from afar to see them run? It is a preposterous misrepresentation to picture orthodoxy in such a garb. Our prayers, our hymnology, our preaching, are pervaded with the thought of the divine imminence; but the conception is very far from depriving God of His personality, and transforming Him into an energy, without love or joy or pity.—*New York Examiner.*

Why Russia Fails.

A medical journal says that intemperance has a great deal to do with the demonstrated inferiority of Russian military leadership. While the Japanese officers are habitual, if not total, abstainers, the Russians are notorious consumers of *vodka* and champagne.

This is not merely a question of drunkenness at the moment of danger, but of the cumulative effect of daily doses of alcohol.

"The Russian officer is notorious, by general report of course, for the large quantities of alcohol he daily consumes, and it is impossible for any brain to submit to such insults without undergoing the changes long known to take place in heavy drinkers. It is not remarkable, then, that the older officers, who are managing the champaign, are constantly outwitted by the healthy-minded Japanese. It is apparently not so much a question of drunkenness as it is one of the pathological results of long continued excessive drinking without drunkenness."

Was Acquainted with the Prophet Joseph Smith.

Elder Oliver B. Huntington, of Springville, Utah, addressed the congregation in the Tabernacle at Heber City, Utah, on Sunday, May 28, 1905. Among his remarks were the following, as reported by the *Wasatch Wave*:

"Elder Huntington was acquainted with the Prophet Joseph Smith, and was a close companion of his son, now the president of the so-called Reorganized Church. So close were they in their association that they designated themselves as the modern 'David and Jonathan.' It began to be whispered around that the boy Joseph Smith had been ordained to succeed his father as president of the Church after the latter's death. Elder Huntington asked his companion if such were the case, and was assured that the rumor was not true; in fact, he strongly denied it.

"Later, when the reorganization movement was assuming shape, Elder

Huntington again heard the rumor of the boy having been ordained by his father to be president of the Church. He wrote Joseph Smith asking if he had ever received such an ordination or had been ordained to any office in the Priesthood by his father. He answered that he had not to his knowledge, received such an ordination; that if his father had ordained him to any position it was done while he was asleep."

One More Testimony.

A DISPATCH to the American newspapers from St. Louis, U.S.A., under date of May 22, 1905, gives the following account of the Baptists of America denouncing "Mormonism." It is but one more testimony to the fact that the Latter-day Saints belong to that select few that should be spoken against everywhere.

"Interest in to-night's meeting of the American Baptist Publication society, as a part of the National Baptist anniversary, centered on the report of the resolutions committee, which submitted a strongly worded resolution denouncing 'Mormonism,' and asking for the expulsion of United States Senator Smoot, of Utah.

"The report was unanimously adopted without discussion, and copies were ordered to be sent to President Roosevelt, Vice-President Fairbanks, Speaker Cannon, and Senator Burrows. chairman of the committee on elections. The resolution was worded as follows:

"'Whereas, The recent congressional investigations have shown that the Mormon hierarchy is openly defying the laws, both state and national, therefore, be it

"'Resolved that we urge upon Congress the necessity of radical action for the removal of the manifest evils of Mormonism;

"'Resolved, That we call on the United States senate to expel Reed Smoot of Utah from that body as unworthy of membership.'"

The Gathering of the Jews.

THE *American Hebrew* thus speaks of the present condition of the Zionist movement:

"From every quarter comes new enthusiasm, but enthusiasm of another order. The Wilna conference strenuously opposed East Africa, commission or no commission, yet it waxed enthusiastic over its program of work for Palestine. Everything now tends in the direction of Palestine, not Palestine of the chartered hope, not Palestine the gift of the powers, but Palestine the holy land, the land of the latest refuge, where Turkish dominion is to be endured for the sake of the establishment of a nation *de facto* in the cradle of Judaism. The charter seems to be cast aside. No man will venture to get it. There are not a few Zionists who would not take it if it were given to them. Herzl himself, it will be remembered, was fearful of the day when he really could say that he had it. So the post-Herzlian Zionist seeks no charter. Creep into Palestine any way. Colonize, redeem the land, populate it, establish factories, stimulate trade; in a word, rebuild Palestine and then see what the Sultan will say. Colonel Conder recently suggested to London Zionists that they must have a people on the soil in order to be able to

contend for separate existence. That is, colonization must precede the charter. . . .

"The *cultur* Zionists are in the ascendent where Palestine is a remote desire, and they are devoting themselves to the difficult task of Jewish education. The Achad Haam Zionists, of whom there are now a large number, are in danger of being anchored in sterile labors. Without the outward stimulus of active work in the future land of refuge, there is no safe basis for the activities of the culturists. But Zionism has so far advanced, it seems, that it has room for specialists, who are devoted to Palestine by extensive methods; others devoted to Zion by extensive methods; and still others hoping to attain Zion by way of East Africa, *nachasyls*, colonies, etc."

THE TRAVELER.

The traveler set forth
With one last smile of sweet content;
There are no footprints, south or north,
To show to us the way she went;
No tiny footprints in the snow,
No power or token backward thrown,
"Sweetheart," we wept, "why must you go?"
Smiling, she went her way, alone.

The traveler went her way,
And left us all who loved her so,
She journeyed forth at break of day—
A long, long way she had to go.
The stars were paling in the sky—
Their kind eyes must have seen her start,
We could not see; we could but cry,
"Come back to us, dear heart, dear heart!"

The little traveler's tiny feet
Have found a path that we must find.
She was so little and so sweet!
We can but linger, left behind.
We stumble, seeking, day by day.
O little traveler! Who will send
A guide to point us out the way
To find you at the journey's end?

SELECTED.

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